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and forget the other side. If this is not what actually happened it is hard to understand why Carlyle clamors so loudly for "new definitions of liberty;" why the friends of Factory Legislation so often held the economists as enemies; why J. S. Mill was looked askance upon (by Grote and others) as little better than a dangerous heretic because to their doctrine that society forbade much it ought not to forbid, he was bold enough to add that there were things it left alone which it ought to control. In any case the apology for McCulloch (even taking him as a type) seems, in the length of its quotations, out of proportion to the subject of the book.

Here and there, too, exception may be taken to isolated expressions: "Teeth set on edge against one are easily brought to gnash at all" is surely not a happy metaphor; "quips and arrows of fortune" does not sound right; nor can we accept the sweeping dictum (p. 419), "impracticable legislation is always unjust legislation, and unjust legislation for behoof of the laboring class is essentially socialistic."

These, however, are rare blemishes. Not only is there much in the book good, both in matter and in style, to which it has been impossible in these limits even to allude; instance the new chapters on "Nihilism" and "The Progress and Present Position of Socialism." It is from first to last the work of a mind vigorous, well-informed, evenly-balanced, and, if hostile to socialism even to bitterness, emphatically not hostile to the cause of social reform.

JOHN MACCUNN.

THE CONDITION OF LABOR: AN OPEN LETTER TO POPE LEO XIII. By Henry George, author of "Progress and Poverty," etc., with an Appendix containing the Encyclical of Pope Leo XIII. on the Condition of Labor. London: Swan Sonnenschein & Co., 1891. [Social Science Series.]

This earnest and eloquent Letter to the Pope is by far the most remarkable utterance which the Encyclical of last summer has evoked. The Pope could not have found a fitter controversialist to oppose him, for Mr. George meets him on the same basis of metaphysical theology, and appeals to the same authority of Scripture and St. Thomas of Aquino. And the whole letter seems, in its manner, curiously to echo the Pope's own dignified ecclesiastical-Latin style. Mr. George feels that the Encyclical is directed more strongly against his own "single tax" panacea than against what is vaguely called Socialism, which in a moderate form it favors. The Pope expressly puts property in land on the same level with property of any other kind, and expressly maintains that private property in this wide sense is a "natural right" of man, prior to the formation of any State. Mr. George, like the Pope, believes in "natural rights;" but he works out this vague and treacherous conception in his own way. "The right of property," he says, "attaches to things produced by labor, but cannot attach to things created by God. Thus, if a man take a fish from the ocean he acquires a right of property in that fish, which exclusive right he may transfer by sale or gift. But he cannot obtain a similar right of property in the ocean, so that he may sell *it*, or give *it*, or forbid others to use *it*" (p. 4). Does Mr. George mean that the fish was not created by God? He can hardly expect his Holiness to believe that; nor are any of us likely to believe that it was "produced" by the fisherman

in any sense in which a great deal of land has not been "produced" by human labor. The antithesis of God or "Nature" to everything that is done by human effort runs through all Mr. George's arguments. "Socialism in all its phases," he says, "looks on the evils of our civilization as springing from the inadequacy or inharmony of natural relations, which must be artificially organized or improved. In its idea there devolves on the State the necessity of intelligently organizing the industrial relations of men, the construction, as it were, of a great machine, whose complicated parts shall properly work together under the direction of human intelligence. This is the reason why socialism tends towards atheism. Failing to see the order and symmetry of natural law, it fails to recognize God" (p. 92). Mr. George seems to think that the work of human intelligence goes on in spite of God, and is somehow outside "Nature." This, though a very common way of thinking, is very questionable philosophy, and the Pope would hardly approve of it as theology. Mr. George undertakes a hard task when he tries to persuade the head of the Catholic Church that "interest is natural and just," while land-owning is wrong. But he makes a very strong point when he shows that the Pope's argument, "that what is bought with rightful property is rightful property," could be used to justify slave-owning as easily as to justify property in land.

D. G. RITCHIE.

A SUMMER SCHOOL OF ART AND SCIENCE. Programme of Sixth Session, August, 1892. University Hall, Edinburgh.

This interesting educational experiment has now been carried on successfully for five summers, under the direction of Professor Patrick Geddes, in Edinburgh. The general objects aimed at may be gathered from the following extract:

"These Vacation Science Courses, taken separately, broadly correspond to those held in connection with the University Summer Gathering at Chautauqua (U.S.A.), or to those now also established at Oxford and Cambridge. Taken collectively, however, the present scheme of studies departs *in principle* from existing systems of education,—whether in School or University,—though mainly by carrying out more fully changes which are germinating everywhere. A word, therefore, may first be said of Teaching Methods.

"Starting from the familiar idea of working from the concrete to the abstract, from the senses towards the intellect, it is attempted in each subject of study (1) to freshen the student's mind by a wealth of impressions; (2) to introduce him to the advancing literature of the subject; (3) to supply him with the means of summarizing, arranging, and more clearly thinking out these accumulations of observation and reading. Hence, (1) the insistence upon demonstrations, experiment, and field excursions; (2) the introduction in several subjects of the Seminar, which, with its guidance to the world of books and activity in using them, is so marked a strength of the German University; (3) the extended use of graphic methods.

"The student, though first of all freshened as an observer, is regarded not as a receptacle for information, but as a possible producer of independent thought. Hence the examination method, everywhere falling into such merited disrepute, is here definitely abandoned; a keener stimulus, even a more satisfactory test